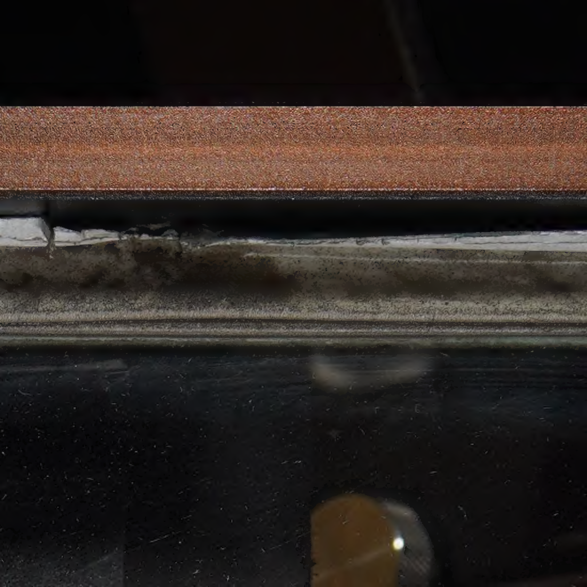
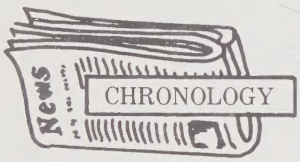


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September 1991

DIED: Fr. Thomas Brown of Gary, IN. Deacon Vladimir Kiryk (retired) of Richmond Hills, NY. Matushka Evelyn Krehel (widow of Fr. Damian) in Warren, NJ. Pani Tkach (widow of Fr. Paul) in CA. Mr. Peter Hardy in CT who for many decades furnished I AM AN ORTHODOX CHRISTIAN Medals to members of the armed forces.

PATRIARCH ALEXEI II of Moscow and All-Russ will visit in the U.S. this September.

SIGNIFICANT HISTORIC DAYS IN SEPTEMBER: SS. Herman and Juvenaly arrived with 8 missionaries on Kodiak Island in Alaska on Sept. 24, 1794, Bishop Innocent Veniaminov arrived in Sitka on Sept. 26, 1841 and on Sept. 29, 1796. St. Juvenaly was martyred at Lake Iliamna in Alaska.

THE OLDEST GREEK ORTHODOX CHURCH IN NEW YORK CITY, The Cathedral of SS Constantine and Helen at 64 Schermerhorn St. was badly damaged by a fire on May 21. The fire caved in the roof, burned or bubbled the finish on much of the fine old wood and bubbled the paint on all the icons except one: the icon of the Mother of God on the ikonastas, which had shed tears on Dec. 6, forty days before the start of the Gulf War. It was left unscathed.

THE ANNUAL MEETING OF OCAMPRA — The Orthodox Christian Association of Medicine, Psychology and Religion will meet in Chicago on Nov. 1-3. It will address bioethical questions from an Orthodox perspective. If you wish to make a presentation or desire more info, write OCAMPR, P.O. Box 958, Cambridge, MA 02238.

A SHORTAGE OF ALTAR BOYS is forcing many parishes to return to tradition of having grown men serve in the altar. This gives many adult men the privilege which they may have given up or never had taken advantage of previously. Many converts are especially pleased with the opportunity of serving at the Altar.

THE ALBANIAN ARCHDIOCESE OF THE OCA sent a delegation to Albania to see what was needed by the church there which has suffered decades of persecution and isolation. Orthodox in Albania are in need of scripture, literature, icons, crosses, vestments in order to rebuild the churches. Churches have been opened in 10 cities, they are in deplorable condition and the faithful are laboring to restore them. Help may be sent to The Boston Chancery, Fr. Arthur E. Liolin, 523 East Broadway, South Boston, MA 02127.

COMPUTER BIBLE PROGRAMS may be obtained from St. Nectarios Press, 10300 Ashworth Ave., N, Seattle, WA 98133-9410. A Software Quick Verse is available for $69 and is available in several translations. A brief comparison sheet is available for other programs.

A LETTER OF REPENTANCE was signed by 6 Metropolitans of the Bulgarian Orthodox Church. Published in an official review of the Bulgarian Church last July they wrote that they repented of their passive and complacent attitude to the state during the Communist regime.

AN HOSPICE FOR AIDS is being established in the Orthodox Monastery of the Ascension, P.O. Box 397, Resaca, GA 30735.

THE MONASTERY OF THE CAVES (Pecherska Lavra) in Kiev has had both the Near and Far Caves returned to the Church. Among other buildings, an underground monastery where Nestor, the 12th century chronicler is buried was the latest premises turned over. The Near Cave area will be used to expand the Kiev Theological Seminary, which opened last year.

BELIEVERS IN THE USSR have requested the return of over 18,000 places of worship. Some of the buildings are now being used as stores, museums, sports halls, etc. 5,000 are in very poor repair. Some local authorities are resisting the return of the buildings to religious communities. In the Moscow region only 14 churches have been reopened since 1988.

ORTHODOX IN IRAQ are under the jurisdiction of Metropolitan Constantinos, who is under the Patriarch of Antioch. He looks after some 800,000 Christians in Iraq and 20-25,000 in Kuwait.

THE PATRIARCH OF GEORGIA (USSR) recently consecrated the first church to be built in a Soviet prison camp. The church was constructed by convicts in their free time.

ZOYA KRAKHMALNIKOVA, a former prisoner of conscience, has joined the parish in Suzdal, which is affiliated with the Russian Orthodox Church Abroad (Jordanville). Several parishes in the USSR are now with this group rather than with the Moscow Patriarchate.

ILAASI is an organization of friends of St. Herman's Seminary in Alaska. The Seminary needs to build up its library and some of the students need help with tuition, emergency loans, etc. Become a member. Write to Ilaasi, P.O. Box 1128, Torrance, CA 90505.

DEPRESSION in older people is not normal anymore than it is for a younger person. Depression is one of the most treatable conditions doctors encounter, according to Nathan Billing, M.D. and "if we ignore the signs and symptoms of a treatable illness, we are deprived ... of opportunities to enjoy, to reminisce, and to have a continuing sense of purpose that certainly can be what growing old is all about. Write to AARP Fulfillment (EE0130), 1909 K St. NW, Washington, DC 20049 and ask for set of four Mental Health Brochures (D13833).

A PERFECT GIFT for your fellow student in the Bible class for birthdays, etc. is a subscription to **The Orthodox Herald**.

RELIGION IS LOSING its influence in American life according to 52 percent of people questioned in an AP poll in November. 39% felt it is increasing its influence, 10% had no opinion.

•Reading the Bible

Continued from Page 25

deep in us. Their lives reflect our soul in fundamental ways. Like Job, we have all been victimized by tragedy. We have all felt the shame like Adam and Eve. We have all yearned for something like the Promised Land, where life will be better. We have felt the desperation of lapsed faith like Simon Peter when Jesus called him to walk on the water during the storm.

But we have also had our spirits lifted by the Psalms of David, by the courage of the Israelites, and by the faith of St. Paul in organizing the new Church.

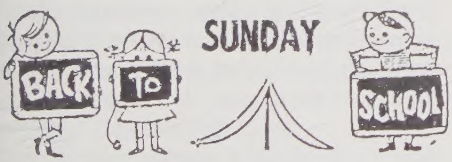
Isn't this what touches so many who read the Bible, the spark of recognition, the inner voice that says: "Yes, I have felt that way myself at times"? These inner feelings are effects of the power of the Bible's symbols. They are the way these stories touch our lives.

The secret of entering the stories of the Bible and finding the hidden wisdom hidden there is to see that the Bible reflects and reveals hidden and infinite parts of ourselves. We can find ourselves in so many pages of the Bible.

We will find that we can read the same passage time and time again, and with each reading learn a wider and deeper truth about ourselves. Then we see that the power of this magnificent book is that we can't help but find ourselves in it, ready for undreamed-of opportunities for a better, more satisfying, more spiritually oriented, more joyful life.

Why not try to organize a Bible study class in your parish?

The test of true education is whether it causes us to do the thing we have to do when it ought to be done, whether we like it or not.



BACK TO SUNDAY SCHOOL

Vacation over! Children all back in school. Regular routine started with the first school bell.

Now that we are settling back into a familiar groove, don't neglect the most important part of your child's future — his spiritual education. Make Sunday School a regular part of each week. And, don't just bring the child, come with him.

SAINTS' CALENDAR

St. Elizabeth is commemorated on September 5/18 together with her husband, Zachariah. Much can be read about her in the Gospel of St. Luke 1:5-25;36-42;56-66. She was the wife of a priest and herself a daughter of the House of Aaron, who served in the Temple as priests, musicians, etc. She was the sister of St. Anna, who was the mother of the Virgin Mary.

St. Elizabeth was past the child-bearing age when an angel came to her husband while he was in the Temple and told him that they were to become parents of a baby boy, whom they were to name John and not Zachariah as was customary to name the first born son after the father.

When St. Elizabeth was about six months pregnant, her niece, the Virgin Mary, went to visit her and stayed with her until John was born. During the time of her visit, St. Elizabeth and she had an interesting conversation with St. Elizabeth, giving Mary recognition as the "Mother of my Lord." The Virgin replies with words which have become known as the "Magnificant" in which she says: "My soul magnifies the Lord, And my spirit has rejoiced in God my Savior..."

Jesus was born six months after St. John the Baptist. When King Herod ordered the slaughter of all male babies under the age of two, Joseph and Mary fled with Jesus to Egypt. St. Elizabeth fled with her child, John, to the mountains and hid in a cave. King Herod demanded that Zachariah give him his child. Zachariah refused and was ordered to be killed "between the temple and the altar." (Matt 23:35).

St. Elizabeth died soon after the slaying of her husband, Zachariah, leaving St. John the Baptist an orphan at a very young age.

The teaching of the Church is that St. Elizabeth had a very deep love for God and for those close to her. Certainly, we read of the love her niece, the Virgin Mary, had for her. St. Elizabeth serves as a good example of wife, mother and friend.

Some people are like the little boy who, when asked by the priest if he prayed every day, replied, "No, not every day. Some days I don't want anything."

THE MARTYR LUDMILLA,
GRANDMOTHER OF
ST. WENCESLAUS,
PRINCE OF THE CZECHS 860-921
SEPT. 16/29

Everyone has heard the Anglican carol for St. Stephen's day, Good King Wenceslaus, which is usually sung as a Christmas carol, but few people pay careful attention to the words and know little or nothing of the family of the man for whom the carol was named.

Ludmilla, the daughter of a pagan Slav prince, was born in 860. As a young girl, she married Borivoj Duke of Bohemia, who, along with Ludmilla, were converted to Orthodoxy by St. Methodius about 874. They built the first Christian church in Bohemia at Levy Hradec, a town north of Prague. Borivoj died in 890 and was succeeded by his two sons Spytihnev and Vratislav. In 906, the latter married Drahomira, who bore a son Wenceslaus. Wenceslaus upbringing was entrusted to his grandmother, Ludmilla, who was now 50 years of age. Her virtuous life and Christian education probably led to the sanctity exhibited by the good prince when he became ruler of Bohemia. Ludmilla was assisted in the education of Wenceslaus by a priest named Paul, who had been ordained by St. Methodius.

After the death of Vratislav during a war with the Magyars in 920, the anti-Christian party in Bohemia separated Ludmilla from her grandson and confined her to a castle in Tetin. Since her influence was still very strong, two members of the opposing party entered the castle a year later and strangled her. She was declared a martyr and her body was translated by Wenceslaus when he became king, to St. George's Church in Prague where it still resides.

Ludmilla is a true example of the caring grandmother teaching Christian ethics to her grandchildren. Her pious example produced little but heartache for herself, but was well rewarded because her famous grandson used the Christian training to Christianize his country, not just for his lifetime but forever.

Larry R. Sherman, Ph.D.

The Virgin Mary, the Mother of God, is called Theotokos in Greek. The Slavonic equivalent is Bogoroditsa.

THE HOLY CROSS

When you enter the church on a Sunday in September, you will notice a wreath of fresh flowers on a table located in the center of the church just below the elevated altar area. This wreath of flowers surrounds the Cross. It was placed here on the Holy Day of the Elevation of the Cross September 14/27 so that we could venerate it as it has been done yearly for the past 1656 years.

On September 14/27 in the year 335 Bishop Macarius raised the Cross on which Jesus was crucified so that all could venerate it. St. Helena had found the Cross and together with her son, Emperor Constantine, had built a magnificent Church over the Holy Sepulchre in Jerusalem to house it. The Church was dedicated the day before the Cross was taken to it.

In the course of history no symbol has expressed Christianity more than the Cross. It is the concrete expression of the Christian mystery, of victory through defeat, of glory through humiliation, of life through death. It is the symbol of a God who became man to die to save us. Crucifixion, death, salvation, kingship, glory — the Cross! It is the symbol of life that is not afraid to look to the height and breath and depth of things because in every direction its arms remain outstretched.

Whenever people attend our services for the first time, they usually comment on how many times we make the sign of the Cross. For the Orthodox consider it "our shield and weapon against evil, the support of the standing, the staff of the weak ... the plant of resurrection and the tree of eternal life" as St. John Damascus has written so clearly.

Making the sign of the Cross is an act of both our private and public worship. It is never wrong to make it. It is used as often as we wish to strengthen our prayer with this sign of faith. We make it first thing in the morning and last thing at night. We make it when we start out from the house in the morning and before we eat our meals. We make it when we send a prayer to God for someone. We make it when we are frightened. We make it over our children at bedtime and when they are ill. These are just a few examples of when we make the sign of the Cross in our private devotion.

In Church during the services we make the sign of the Cross many times. A few of these are when we enter the Church and leave it, when the Holy Trinity is mentioned (The Father, Son and Holy Spirit), when we pass before the Royal Door in the iconastas, when we pass before a Church, when we are bid to "Come, worship and bow down before Christ," before and after the reading of the Holy Gospel and when Holy God, Holy Mighty, Holy Immortal is sung. This month we also will make the sign of the Cross when the special hymn to the Cross is sung: "Thy Cross we adore, O Master, and Thy Resurrection we glorify."

The kondak (special hymn for the day which explains the feast) expresses it all; "O Christ our God, Who was voluntarily lifted up on the Cross, grant Thy mercies to Thy new people named after Thee. Gladden with Thy power Orthodox Christians and give them victory over their enemies. May they have as an ally that invincible trophy, Thy weapon of peace."

PRESS FUND

Since we do not take advertisement nor are we funded by any institution, our costs must be met by subscription money and the help sent to us for the Press Fund. We thank all of you who keep us publishing. A Russian **Spasebo** Thank You to: Mary Kochmaruk, Mary Kolotila, Alexandra Spanovic, Alexis Penkoss, Alexis Shelakov, Katherine Pascoe, Kathryn Portnoff, Irene Allen, Protodeacon Roman Welsh, Anna Nevedale, Anne K. Macko, Anna Harris, Ethel Watlock, Olga Gessner, Fr. Michael Hutnyan, Helen Krafft, Helen Cudlic, Helen T. Klemm, Joe Demchak, John Yencha, Jayne Richards, Robert Rodka, Anonymous, Mr. and Mrs. Peter Tarasovich, J. Bloschynsky, Dorothy Crossan. George Fritch for good health of brother-in-law Donald M. Minnick. Love gift from Ann Worobey. Eva Durkot for health of Helen Koblosh. Helen Lesko for health of Pat Ruzsbatsky. Helen Cudlic in memory of Elizabeth Wasko. In memory of Job. Mary Oyler in memory of sister Pauline Hydak, who died May 19, 1991. Michael Bondarchuk in memory of parents, Fr. and Matushka Averky Bondarchuk, maternal grandparents, Joseph and Patronella Dran, and Uncle Alexis J. Dran. Johanna and Jim Wagner in memory of her parents, Stephen and Mary Feltovich. Matushka Nina Stroyen in memory of her brother, Choirmaster Alexander Bohush, who died on July 4, 1991: "I will sing a new song unto Thee, O God." Ps 144:9.

When you are in the process of humbling yourself, the Lord will load you with blessings. God wants you to be like the stalk of wheat that is full of beautiful grains. The more it is loaded with grain, the lower it stoops down. Thus, your real riches will be manifested by your humility.

Dabs of Thoughts

Spiritual power is a force which history teaches has been the greatest force in the development of men. Yet we have been merely playing with it, and have never really studied it as we have studied all of the physical forces.

Some day people will learn that material things do not bring happiness, and are of little use in making people creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces. (Steinmetz)

Be a person's thoughts and acts ever so evil, they are not beyond redemption as long as they earnestly reach out for the hand of God. It will never be withdrawn from them as long as they contritely seek forgiveness.

The celebration of saint's days has its origin in the veneration of the martyrs. As early as the beginning of the 2nd century, the date of death of certain martyrs was commemorated especially in the place where they had suffered and where their relics were preserved. The date of their death was celebrated instead of the date of their birth and this even received the name of "day of birth." The Church kept official lists of these anniversaries which are called martyrologies.

The Holy Day of the Exaltation of the Holy Cross (Sept. 14/27) is preceded by four days of solemn preparation. The Sundays before and after this date are dedicated to the Cross and have special readings. The Cross is also specially commemorated on the 3rd Sunday of Great Lent and on August 1/14. The day is a strict fast day.

The Orthodox Church rejects the hypothesis that Mary the Theotokos had other children before or after the Birth of Jesus.

There is no defeat except in no longer trying.

A real friend is one who walks in when the rest of the world walks out.



EDITORS' NOTES

The article on St. Ludmilla as an exemplary grandmother was reinforced on our religious tour in the USSR. The fact that the church stayed alive through the 60 years of persecution is largely due to the thousands of nameless grandmothers "Babas" or "babushkas" who attended churches which were allowed to function never allowing them to be empty when a service was scheduled, who saw to the baptism of their grandchildren with great risk to themselves, who blessed flowers in August even if they were plastic or artificial to avoid detection, who hid their ikons by pasting a secular picture on the back which faced the average observer but which they could turn over when at private prayer, who made the sign of the cross with their tongue in their mouth when they passed a church or when at silent prayer in a crowd and who now throng any church which is allowed to open (180 of them in late July in Russia). They stand long hours on hard stone floors, in hot, humid churches where no fans or air conditioning let alone pews are present and where the only breeze is noticed when the hundreds of arms are raised in making the sign of the cross. No complaints just joy that they can worship God and pray. How do they find out which churches are being reopened? How do they manage to attend not only the Divine Liturgy on Sunday, but the other services of the church as well? It was interesting to meet teens in the church who had been taught by their "babushka" something about God and His Church. How eager they were to learn more. **What an example for our grandparents to ponder on Grandparents' Day this September.**

Unfortunately our trip to Russia was sandwiched between funerals in Matushka Nina's family. The death of her brother, Alex, who was a choir director in several churches and who sang with several male choirs among them the Boldireff Chorus, and the Don Cossacks and who taught her much about choir directing and her uncle Al Chura who was a physical fitness buff long before it became fashionable. Father Basil and Matushka sang a panahida for her brother in the church in Smolensky Cemetery — the one which contains the church of the new saint Xenia.

The trip was a religious one. Among the outstanding "events" were observing St. Sergius Day at his monastery in Zagorsk, attending the Divine Liturgy at Elohovsky Cathedral (Moscow), which was the starting point of the return of the relics of St. Seraphim to his monastery (we had been given a piece of his epithrail by Matushka Dzwonczyk before her death), attending the 2nd Divine Liturgy ever served in the Kazan Cathedral (3rd largest in the world — capacity 10,000+) in Leningrad, which had been used as an anti-religious museum. The church still lacks its ikonastas and many of the museum displays still have to be removed from the church, and being present at the St. Vladimir Day service in Kiev and watching the religious procession of thousands walking through town with participants singing religious songs. There is much more that will live in our memories from the honor of having an audience with Patriarch Alexei II to the visiting of the monastery, the new saint John Kronstadt worshipped in a chapel which had been dedicated to his saint John of Rila. An unusual set of circumstances led us to attend a nearly private concert in the "tent style church at Kolomenskoye. The heavenly singing was by the Partess choir led by Igor Zhuravlenko. The repertoire was made up of 16 to 20 century scores which had been discovered recently in churches and monasteries which have recently been returned to the church. A privilege indeed and a thrill!

The time is ripe for us to help our fellow Orthodox in the USSR and in other Eastern European countries which have at last freedom of religion. What will we do?

Father and Matushka Stroyen

MISSION FUND

Would you like to spread the truth about the Orthodox faith but don't have the know-how to proceed? We can do it for you. This fund does mission work in places and areas other than Alaska. Helping are: William T. Soltis, Ethel Watlock, Helen Krafft, Joe Demchak, Anna M. Sefscik, Dorothy Crossan, Anne K. Macko, Ann Worobey, Kathryn Portnoff, Robert Rodka, Protodeacon Roman Welsh.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shitko OK noh yah mala takee experience zhe yah looking barz different. Tak peeshlo.

Me staree ee yah decided zhe treba paintovatee house nah vonkah. Me peeshlee doh paint storooh kupeetee paint.

Me malee takee argument tam oo storuh boh yah hotcheela buy zelenee latex paint a me cheloveek insisted nah beelee oil paint. Yah ye-mu poveela zhe me next door neighbor me poveela zhe nobody uses oil based paint anymore.

Me finally preshlee doh agreement ee me husband kazhee me no use me wasting time cheekatee nah salesperson ee ohn say zhe yah moshu finish me shopping ah ohn kupet paint. Me budem matee meeting kolo caree in yedeen hour.

Preeshowl time paintovatee. Me cheloveek nah vonkah a yah oo housezhe kolee yah chewyou zhe ohn kreetcheet nah menaah helpohvatee him. Yah peeshlah nah outside ee yah treemala drabeenu for him yak ohn climbing nah roof nah porchyu. Ohn nah top ladder kolee kreetchee tak loud zhe yah gotta treematee ladder tight boh ohn coming down fast boh hornets coming his way. Ohn tak skoro coming down zhe ohn turned shitko paint ot bucketah nah menah. Yah bulla beela ot holovee doh shosee. Me husband dumah zhe toh tak funny. Ohn smeealsah ee smeealsah. Yah neh znala che plakatee che beet husbandah.

Me next door neighbor chula noise ee preeshla nah nash yard ee kazheh: "Hose her off with the garden hose." Noh ohnah neh znala zhe me husband kupeel oil paint. Yak taka mess. Finally, yah got cleaned off with turpentinyuh. Noh me volosee takee mess. Nech neh worked. Yah dumam zhe yah scrazooyou. Finally, yah musheela eetee doh beauty parlor eeh had to have me hair cut off. Yah looking yak parolee ot lakopee. Noh nemahyou any sympathy ot meh husbandah. Ohn me kazhah: "Why complain if you had any head lice they're gone now."

Budteh zdorovee,
Cheestah ot head doh toes,
Hanya

CHUCKLE

From a reader comes the following epigram found in a fortune cookie on the fortune of a person. "The life of a person: school tablet, aspirin tablet, stone tablet.



I've just returned from a trip to Russia. We were served cabbage in some form in over 90% of our meals and in dozens of different ways. Since I like cabbage and sauerkraut, I enjoyed eating it every time it was served — even for breakfast. In fact I missed this once I returned home. One interesting way it was served was marinated. We were served raw lingonberries, cranberries can be substituted, separately and we added as many as we wished to the cabbage on our plate. We were also often served Chicken **Kvetka,** a type of cutlet of ground chicken stuffed with mushrooms, which we especially enjoyed. I have the general directions and ingredients. Can anyone furnish the recipe for me and my readers?

Marinated Cabbage
(Marinovanaya Kapusta)

1 cup vinegar
3 cups water
1 cup sugar
3 bay leaves
few peppercons and cloves
2 lbs. cabbage
1 Tbls. salt

Boil vinegar, water, sugar, bay leaves, peppercorns and cloves together. Chill. Shred the cabbage very thin. Sprinkle it with salt. Mix well-rubbing in the salt lightly. Put into glass jar. Pour marinade over and place in refrigerator for 2-3 days. Serve with cold meat, shashlik or on the appetizer platter.

Variation: Add a few raw cranberries when serving.

This is perfect to take to a picnic.

ALASKA FUND

Copies of **The Orthodox Herald** go to missions and missionaries in Alaska to help readers to learn more about the Orthodox faith. So many villages have no resident priest: literature and cassettes help to fill the vacuum. We try to make this Orthodox literature rather than other literature which is often anti-Orthodox. Helping are: Dorothy Crossan, Protodeacon Roman Welsh, Anonymous, Ann Sefscik, Robert Rodka, Joe Demchak, Helen Klemm, Kathryn Portnoff, Helen Krafft, Ann Worobey, Ethel, Anne K. Macko. Mary Zacharkiw in memory of her parents Semynon and Martha Smereka.



SEPTEMBER 1991

1. 2 Cor 1:21-2:4 **Sunday**
2. Gal 2:11-16
3. 2:21-3:7
4. 3:15-22
5. 3:23-4:5
6. 4:8-21
7. 1 Cor 4:17-15:5
8. 2 Cor 4:6-15 **Sunday**
9. Gal 4:28-5:10
10. 5:11-21
11. 6:2-10
12. Eph 1:1-9
13. 1:7-17
14. 1 Cor 10:23-28
15. 2 Cor 6:1-10 **Sunday**
16. Eph 1:22-2:3
17. 2:19-3:7
18. 3:8-21
19. 4:14-19
20. 4:17-25
21. 1 Cor 14:20-25
22. Gal 6:11-18 **Sunday**
23. Eph 4:25-32
24. 5:20-26
25. Eph 5:25-33
26. 5:33-6:9
27. 6:18-24
28. 1 Cor 15:39-45
29. Gal 2:16-20 **Sunday**
30. Philip 1:1-7

BIBLE STUDY

On September 18 we read from Ephesians 3:8-21. Verses 20-21 read: "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The ultimate purpose of the church is to bring honor and glory to its head, Jesus Christ. To encourage us to help in doing this, we are told to bring to mind that the power of God works in all of us and that He can do more for us than we can dream of, and He does it for us in the Church and in Christ.

One of the tragedies of the 20th century is that we do not realize that whatever God's people need to do, they can do because the power of God works in them and through them. There is so much wasted talent in the church. Men and women who hold positions of responsibility and are productive employees in the marketplace are made to be pew fillers in church work. The church today is overlooking the power of the individual. In doing so, it has neglected a great source of strength.

Since it is the mission of the church to carry the Gospel to the world and since the world so desperately needs the good news, and since the church must do its work through the influence and efforts of its members, it is imperative that we use the many talents available! It is time for all of us to evaluate our abilities and determine to use them in the greatest work of all — spreading the Gospel. We need to discard any defeatest attitude, throw away the white flag of surrender to Satan, and get into the thick of the battle.

The lesson here is intensely personal. The verses read "according to the power that works **in us.**" Do we really believe that Christ is the Son of God? Is it indeed true that the Gospel of Christ is the "power of God unto salvation to everyone who believes?" Are we helping in the work of leading others to Christ and His holy Church?

The message of Jesus Christ has been in the world for over 1900 years, and yet half the world has never heard it and multitudes of those who have do not live as if they have. People are dying without God and without hope, some of them within the shadow of our own church building. The greatest challenge of the church today is to use the God-given talents of its members. May God help us to use and encourage the many individuals that have the abilities to "do far more ... than all we ask or think..." because of the "power at work within us."

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Nothing shows more accurately what we are than the way we meet trials and difficulties.